of the early persecutions. Represented (1) being killed with a sword; (2) crowned with thorns, and holding a lily, —near her a cross and a skull. Guénebault, *Dict. Icon.*

St. Cionia (1), July 3, M. at Constantinople; supposed in the time of the Emperor Valens. *AA.SS.*

St. Cionia (2), CHIONIA, etc. (*See* AGAPE.)

St. Cipia, perhaps ST. COPPA.

St. Ciwg, KEW.

St. Clara (1), GEGOBERGA.

St. Clara (2) or CHIARA, Aug, 12, V. *c.* 1192–1253, called the Seraphic Mother. First nun of the 2nd O.S.F., known as Clarissans. Patron of the O.S.F.; of Iglesias, in Sardinia; of gilders, embroiderers, washerwomen, and ironers. Invoked against sore eyes.

Represented (1) as a nun holding a pyx or a lily; (2) on the rood screen in North Elmham Church, with a chaplet of flowers in her hand, and a crown of lilies on her head. Husenbeth mentions a French engraving, in which she appears trampling on a scimitar, while a Turk lies at her feet, a cross planted in his turban. She is the symbol of piety; ST. CATHERINE (1) of wisdom, and ST. MARY MAGDALENE, of penitence.

Clara was one of three or more beautiful daughters of Favorino Sciffo, or Ciffi, and B. ORTOLANA his wife, wealthy citizens of Assisi. She was at the most impressionable age when the preaching of Francis of Assisi, his numerous conversions, and his love of poverty were attracting a great deal of attention and beginning to revolutionize religious life. She longed to see and speak with the man who, in the bad and frivolous world, was pointing out a new way of salvation. He had heard of her angelic qualities, and wished to see her. She already wore a cilicium, and gently but successfully opposed the plans of her parents to settle her in marriage. The two saints met and consulted, with the result that Clara resolved to be a nun. On the night of Palm Sunday, 1212, in gala dress, she left her home, by a door that had long been unused, and was barricaded with wood and stone. Accompanied by a woman, she went to the Portiuncula, where Francis and his monks, in solemn order, met her with lighted lamps in their hands. Francis gave her the rough woollen gown and rope of the order, in token of the poverty to which she was henceforth dedicated, and then gave her into the charge of the Benedictine nuns of St. Paul's. Her friends and relations tried to persuade her to return. She answered that Christ had called her to His service, and showed them that her hair was cut off, in proof of her determination to take the veil. They then tried to drag her away by force, but she held so fast by the altar that their efforts were unsuccessful. They regarded the poverty and lowness of a mendicant order as degradation to her and disgrace to themselves. But Clara had caught the spirit of her teacher, and shared his admiration for poverty, and her resolve was not to be shaken.

St. Francis soon removed her to another Benedictine nunnery—St. Angelo of Pansa, near Assisi. There she was joined by her sister AGNES (17). St. Francis gave them a poor little new house close to the church of St. Damian, outside the walls of Assisi, and appointed Clara the superior. Soon the action, which had at first provoked scandal and universal reprobation, was regarded as a holy example, and the two sisters were joined by their mother and sixteen other ladies of their kindred and acquaintance, three of whom were of the great family of the Ubaldini of Florence.

Abstinence, silence, and extreme poverty were the distinctive features of the Order of Poor Clares. When St. Clara inherited great wealth from her father, she distributed it all to hospitals and poor persons, and kept nothing for her sisterhood, desiring to live on charity. She washed the feet of the lay-sisters when they returned from begging. All the nuns went barefooted, and slept on the bare ground. So great was the sympathy and friendship between the brethren of St. Francis and the sisterhood of St. Clara, that Francis warned his monks lest, God having deprived them of wives, the devil should be found to have given them sisters.

St. Francis often visited Clara, teaching and advising her, while he lived at the Portiuncula, and she and her nuns at St. Damian's. She often entreated him to dine with her. He always refused, until his disciples remonstrated, representing to him that Clara had renounced the world through his preaching, and was, therefore, his spiritual daughter, and that he ought to do this little kindness to one so holy and so evidently beloved of God. Francis therefore consented to invite Clara to dine with him. He thought she would like to see again the church of St. Mary of the Angels, where she had made her monastic vows, so he ordered a feast to be prepared there. On the appointed day some of the brothers went to St. Damian's to fetch Clara and one of her companions. Before dinner they looked at the church. The table was spread on the ground, according to St. Francis' custom. Clara sat beside him, and her friend sat beside one of the brethren. Soon Francis began to speak of God so well and so sweetly that they forgot the things of the earth. The people of Assisi and the surrounding villages saw that the church and the wood, which then came close up to it, were wrapped in flames, but when they came to the place they found nothing burning and nothing injured. They went into the church, and saw Francis and Clara and their companions sitting round their humble table. Then they understood that the fire was the love of God burning in the hearts of His saints. Clara returned to her nuns, to their great comfort; for they had begun to fear that Francis might have sent her to preside over some other convent, as he had already sent her sister Agnes to Monticelli, in Florence; they remembered that he had once bidden Clara prepare herself, lest he should want her elsewhere, and she had said she was ready to go wherever he might wish. Clara was twenty-seven at this time, and Francis about ten years older.

When Francis died, he was carried from the Portiuncula to the cathedral. The multitude—who gloried in having their fellow-citizen honoured as a saint, and his holy relics buried amongst them—were more glad to possess the body of a saint than sorry that his gentle spirit had departed. When the procession came to the church of St. Damian's, the bier was set down in the chancel, that Clara and her companions might once more look upon the face of their Father Francis. Clara kissed his hands, saying, "Father, father, what will become of us now? Who will comfort us?" The nun who owed her conversion to him, and who had sympathized in his troubles, could not join in the exultation of the people.

Clara's austerity destroyed her health and deprived her of the use of her limbs. She ruled her convent forty-two years, during twenty-eight of which she was paralyzed, and used to sit and spin flax of wonderful fineness. She died Aug. 11, 1253.

Her wisdom and piety were widely known. Among the miracles recorded of her, it is told that once when she had only one loaf, she gave half of it to the friars, and, on her blessing and dividing the remainder, it was found to be enough to feed her whole community. Her convent was once attacked by a band of Saracens, who formed part of the army of the Emperor Frederick. The nuns came in terror to their Mother, who was now old, and had not walked or stood up for years. She instantly rose up, took the pyx from the altar, placed it on the threshold, and, kneeling before it, sang with a loud voice the psalm, "Thou hast rebuked the heathen." The terrified Moors threw down their arms and fled.

Innocent IV. visited her immediately before her death, and finding she had already received the last sacraments, gave her the apostolic benediction and plenary absolution. He and all his court attended her funeral service, contrary to the custom of Popes. The Franciscan monks were beginning to sing the usual Mass for the dead, but the Pope stopped them, and suggested that the Mass of a sainted virgin would be more appropriate. The Cardinal-bishop of Ostia represented that it would be irregular, and a bad precedent thus to canonize her immediately after her death. He preached her

funeral oration, and when he succeeded to the pontificate as Alexander IV., he canonized her in due form two years after her death.

She was first buried at St. Damian's, but in 1260 was translated to St. George's, within the walls of Assisi, where the Pope had built a new convent for her nuns. In 1265 a new church was built there; her body lies under the high altar, which was consecrated in her name by Clement V.

She is regarded as the founder of more than twelve monasteries of her order in Italy, and of many built during her life in Germany and other countries. Many princesses became Poor Clares. St. Agnes, daughter of the King of Bohemia, consulted her about a nunnery of the order, which she built at Prague, and where she took the veil.

For extracts from Clara's letters, see Agnes of Bohemia.

Branches of her order are The Urbanists, or Mitigated Clares, so called in distinction from the Poor Clares, Capuchinesses, Annunciades, Conceptionists, Cordeliers, or grey sisters, Recollects, and the austere reformation in Paris called the Ave Maria.

There are eighty-five canonized saints of the three orders of Franciscans, besides St. Francis himself; of these, five are Clarisses—St. Clara, St. Agnes of Assisi, St. Catherine of Bologna, St. Colette, St. Veronica.

The commemoration of all saints of the Order of St. Francis is on the 29th of November.

R.M. Butler, *Lives.* Baillet, *Vies.* Mrs. Jameson, *Sacred and Legendary Art*, and *Legends of the Monastic Orders.* Montalembert, *Moines d'Occident.* Villegas. Vogt, *Franciskus.* Magliano, *Franciscan Order.* Wadding, *Annales.* Adam King. Mrs. Oliphant, *Francis of Assisi. Little Flowers of St. Francis*, edited by Cardinal Manning.

The family of the Counts of Fiumi of Assisi still exist, and are proud of their relationship to St. Clara.

B. Clara (3) Ubaldini, Feb. 27, called in the world Madonna Avvegnente. † 1264. Abbess of Monticelli. Daughter of Azzo degli Ubaldini. This ancient and literary family were lords of the greater part of the province of Mugello, and gave twelve Saints, Blesseds, and Venerables to the Church. Clara married the Count Gallura dei Visconti, of Pisa, brother of Ubaldo, the archbishop who founded the Campo Santo at Pisa, in 1200. She had several children, one was Nino, mentioned by Dante. On the death of her husband, she left her children to some relations, who promised to take care of them. She took the veil at Florence, in the convent of Sta. Maria di Monticelli, then ruled by St. Agnes Sciffo. Clara had given the land on which this convent was built, in 1219, in the village of St. Vito. Many noble ladies, following her example, retired from the world, among the rest her two nieces, BB. Jane and Lucy Ubaldini. Avvegnente took the name of Clara, and succeeded Agnes as abbess when, in 1253, she was recalled to Assisi to help her sister Clara (2), who was ill. St. Francis spent a whole Lent in a cell not far from this convent, and left his old gown to the nuns, as they made him a new one. St. Clara (2) left them her veil at her death. Both were kept with great veneration.

The country was in a state of war, and the sisters found themselves too far from town to get alms or protection, so it was resolved to build them a better house nearer the city. It was built near Porta Romana alle Fonti. Fifty nuns were taken there in procession, with the mantle of St. Francis, the veil of St. Clara, and the stole in which St. Francis, as deacon, had read the Gospel. Bells rang of themselves, and continued ringing, until the bones of the nuns from the old cemetery had been deposited in the new one. One day there were no provisions. The cellarer came in distress to Clara, and by her advice knelt before the cross and said, "Lord, for love of you I took these keys, having denied my own will to follow yours, trusting that you would always give me what was necessary. Now I have nothing. . . . Do you provide for us." While she was yet speaking, a knock was heard at the door, and twenty-five pounds of silver were presented by an unknown person,

(We Need No $, No favors)

('We aint worried about it')

who immediately disappeared. Clara was abbess for about ten years, and died Feb. 27, 1264. Brocchi, *Santi e Beati Forentini*. Razzi, *Etruscan Saints*. She is mentioned in all the accounts of the rise of the Order of St. Francis, and in the Life of St. Clara of Assisi. Henschenius, *AA.SS.* Boll., *Præter.*, writing in the 17th century, did not consider her worship authorized.

St. Clara (4), Aug. 18, V., called ST. CLARA OF THE CROSS, and OF ANIRI. 1275–1308. Abbess and patron of Montefalco. Of the Order of Hermits of St. Augustine.

Represented (1) holding a pair of scales, and a heart pierced with three wounds or cut open and showing the instruments of the Passion of our Saviour; (2) with a lily in one hand, and three balls or coins on the palm of the other,—sometimes the balls are on the scales, two on one, and one on the other.

She was born at Monte Falco, a little town about ten miles north of Spoleto. Her father's name was Damian, her mother's Jacquelina. She had an elder sister Jane, who, though scarcely more than a child, was leading the life of a nun at a place called St. Leonardo, with a company of young girls whom she had gathered around her, spending all their time in devotional practices, though not attached to any order. From her earliest childhood Clara was religious and self-denying, and longed to join her sister's little community. At six she was allowed to do so, and prepared herself for the privilege by excessive austerities. At St. Leonard's she fasted rigorously, slept on a plank on the ground, wore a hair shirt and the roughest and coarsest clothes, and used a scourge. Her sister gave her a small oratory, and there she had several visions. This community of devout children grew until its first habitation was too small. The girls one day saw a cross of light shining over St. Catherine's, a neighbouring hill, and a procession of nuns passing over the summit. They therefore built a humble monastery on the spot, which they considered was pointed out to them by the finger of God. They were in the diocese of Spoleto, and they requested the bishop to give them a rule; he gave them that of St. Augustine. As they had spent all their money in building, they were obliged to live by begging. Clara volunteered to be one of the mendicants, notwithstanding her extreme repugnance to the task. She never would pass the threshold of a house where she begged, but stood outside the door, whatever the weather might be. This was partly lest she should be tempted to break the rule of silence. The sisters, finding her worn out with the fatigue of her expeditions, changed her duties, and kept her in the house. She sought the hardest and lowest work, she helped any overworked sister. She became more and more detached from the world. She imposed severe penances on herself for every sin into which she fell; for instance, having spoken without sufficient necessity, she punished herself by standing barefooted in ice-cold water while she repeated the Lord's Prayer a hundred times. Jane fell ill, and was restored to health for a while by the prayers of Clara. Eight years after the building of the monastery on St. Catherine's Hill, Jane, who had been its superior all that time, died. Clara saw in a vision that her sister had entered into eternal life. Clara was chosen abbess in her sister's place. She abated nothing of her self-mortification, nor of her dislike and avoidance of the parlour, though this was very grievous to the ladies of the neighbourhood, who loved to come and gossip to the nuns. But she provided well for the bodily needs of her nuns, lest their spiritual life should suffer from earthly cares and the fear of too great privation. Once when that part of Umbria was suffering from famine, angels in visible forms brought baskets of bread to the sisterhood, and this supply lasted until the famine was over. Her charity to the poor and the sick was unbounded, and for love of the faithful departed not yet resting in peace, she had the Office of the Dead recited daily in the choir. Her devotion to the Passion of our Lord was the ruling motive of her life. It was always in her thoughts and in her instructions to her nuns. She prayed that

she might see in spirit all that He had suffered on Calvary and on the road to Calvary. Her wish to realize what He had undergone was fulfilled. She felt the thorns piercing her head with agonizing sharpness, the taste of vinegar and gall was in her mouth, she felt the nails tearing through her hands and feet, the pain and weariness of the scourging, the shame of nakedness, the shrinking from death. All these she realized, so that more than any other saint she bore about in her body the marks of the death of Jesus Christ.

Once a nun interrupted Clara's exhortation by saying, "You promised that if we would meditate diligently on the Passion, we should have the comfort of realizing the sufferings of our Lord; but I have never experienced anything of the sort." Upon this, Clara had a momentary feeling either of vanity or impatience. She did not consent to the temptation, but she did not repel it so instantly and entirely as one so favoured ought to have done. That moment her Lord withdrew from her the grace she had for a moment abused. An appalling spiritual desolation took possession of her soul; she was beset by scruples, weariness, suggestions of the devil, blasphemous or unclean. In vain she redoubled her austerities. In vain she begged the prayers of pious souls. God seemed to have forsaken her. She took no delight in prayer, she had no visions, she had no certainty that she was not a lost soul. This went on for eleven years, and then her punishment was over, and there was a great calm in her soul. Visions and revelations were granted to her; she wrought miracles; she prophesied events which afterwards occurred. She lived for months entirely without food. She again had those ecstasies which had ceased for so many years. One of them lasted for twenty-seven days. Sick and even dead persons were brought to be restored by her prayers. Such was the fame of her sanctity, her miracles, and the wonders she saw in heavenly visions, that numbers of persons came from all parts of the country to see her. Christ told her He would plant His cross in her heart, and she told her nuns they would find the cross of Jesus engraven there. She was told in her visions that her years of anguish had preserved many persons from impenitent death, and that her repentance had washed away all stain of sin. In August, 1308, she lay dying for many days, happy at the gates of Paradise. Twice during her life she received the Holy Communion from the hands of Christ Himself.

After her death her dead body was opened, and the heart was found to have a skin of unnatural hardness. On being cut open, it displayed on the right side a little picture of Christ on the cross, about the size of a thumb; on the left, miniature effigies of the other instruments of the Passion, not mere pictures, for the lance was quite sharp. Berengarius, the vicar-general, commissioned by the Bishop of Spoleto to assist at the examination, pricked his finger with it. In her intestines were found three globules of equal weight. This phenomenon showed her devotion to the Holy Trinity, as the state of the heart showed her constant contemplation of the Passion of our Lord.

She was locally worshipped as a saint from the time of her death. Her canonization was begun in the 14th century, by John XXII. Urban VIII. (1623–1644) published the bull for her beatification. Her canonization was only completed in 1881, under Pius IX., nearly 600 years after her death. Her body lies in a shrine behind the high altar of the church dedicated in her name at Montefalco, where the sacristan will allow the devout traveller to see her thin form in the black dress of her order, the face visible, beautiful, and peaceful, with eyes closed as if in living, breathing sleep. The miraculous heart and other relics are also shown. Whenever a great calamity threatens the Church, her blood, which is dried up in a bottle, liquefies and bubbles—the greater the calamity, the longer it boils. This happened at the beginning of the Reformation of Luther and Calvin, and at the beginning of the Revolutions of 1847–49.

In the process of her canonization under Pius IX., it was proved that she

has moved her head, hands, and feet of late years.

R.M. Baronius, *Annales*, 1308. Cuper, in *AA.SS.* Boll. Butler, *Lives. Analecta*, i. p. 1569. Vaughan. Neligan, *Saintly Characters recently presented for Canonization*, 1859. Cahier. Husenbeth, *Emblems.* Rev. William Lloyd, *Saints of* 1881. *Cornhill Magazine*, Oct., 1881, "May in Umbria," by Mr. Y. A. Symonds.

B. Clara (5) (CHIARETTA, CHIARUCCIA) and B. ILLUMINATA DI GIOVANNELLO, were lay-sisters under ST. CLARA OF MONTEFALCO. Jacobilli, *Santi dell' Umbria.*

B. Clara (6), Jan. 22, of Rimini. † Feb. 10, 1325. 3rd O.S.F. A very young widow, frivolous and ambitious, beautiful, selfish, luxurious, accomplished. She seemed to have no heart. The misfortunes of her family and country were matter of indifference to her; she only cared to amuse and indulge herself. One day, passing the church of the Franciscans, she felt an impulse to enter, contrary to her custom. With her beautiful hand, she took holy water as a matter of course. An interior voice said, "Clara, say one Pater and one Ave from your heart, without thinking of anything else." She did so, and began to repent. She did not tell anybody that she was converted, but shut the door on her admirers, left off her gay clothes, fed on bread and water, but first roasted a nasty creature, and compelled herself to eat it, saying to herself, "Now, glutton, eat this tit-bit." She went barefooted, and wore cords of iron around her neck, arms, and knees. A cuirass of iron worn by her is still preserved at Rimini. She spent whole nights in prayer. In Lent, for thirty years, she prayed in a hole in an old wall exposed to rain and cold. She carried wood to the poor. Her earnest prayer and deep contrition were rewarded by a great power of converting sinners; one of her converts was a widow whose life had been like Clara's; one was a usurer of Rimini. Her sanctity became so well known that devout persons desired to be directed by her. She built the monastery of our Lady of the Angels. She did not shut herself up, but went about working as a charwoman. She was distinguished for wisdom in her life, and miracles after death. She was buried in her monastery.

Pius VI. approved, in 1784, the worship already paid to her at Rimini.

Bussy, *Courtisanes Devenues Saintes. Civilta Cattolica*, v. 277. *Ordenskalendar.* Prayer-book of the Order of St. Francis.

St. Clara (7) of India, or THACLEAIMANOTH, July 2. 14th century. When India was divided into forty-seven Christian kingdoms, King Seiosaflam reigned over one of them, and lived at Sceva, the capital of all India. He spent a glorious life fighting against all unbelievers and heretics, and won the palm of martyrdom on the field of battle. He had a beautiful daughter, named Zemedemarea, which means Fair, Clear, Illustrious. Under very wonderful circumstances she became a Dominican nun, translating her name to Clara. She lived in her convent for fifty years, never eating or drinking except on Sundays, always sleeping on ashes, never seeing her own skin, and never washing. She preached to the people in the Chaldean language. She died about 1390, and was highly venerated all over India. Pio, *Dominican Saints.* Razzi, *Predicatori*, Florence, 1577. The Bollandists allude to the story as an absurd fable.

B. Clara (8), April 17. † 1419. Daughter of Peter Gambacorta, governor of Pisa for twenty-four years. She had a brother, B. Peter of Pisa, founder of a congregation of the Order of St. Jerome. She was christened THORA or THEODORA, and married at six or seven to Simon de Massa. Her voluntary fasts were so strict that she suffered excessive pain from hunger. When she was twelve, her charity and liberality were so extreme that her father-in-law locked up all his goods, lest she should give them to the poor. She accompanied her father when, in 1375, he went with the archbishop and the principal citizens of Pisa to receive ST. CATHERINE OF SIENA, whom they had invited to nurse and convert in the plague-stricken city of Pisa. Thora was much impressed and

influenced by this great saint, and was destined to effect the reform of the Dominican convent life so much desired by Catherine. When she was fifteen, she was dangerously ill in the absence of her husband. He died, and no one in the house dared to tell her. She anticipated the tidings by telling her father she heard an unusual sound of bells, and knew they were tolling for her husband's death. She soon recovered, and betook herself to the Franciscan convent of St. Martin, without consulting her family. They were very angry, and her brothers went with a number of armed men and broke open the gate. The terrified nuns immediately gave up their novice, and carried her into the church. It was then found that she had lost the use of her limbs, but this was restored on her being allowed to remain a nun. To prevent her going to one of the Franciscan convents at Rome, her brothers shut her up in a small room without a bed or the commonest comforts. In course of time, her father permitted her to join a sisterhood of Dominican nuns, where she took the veil and the name of Clara. He afterwards founded a small convent of the same order, at Pisa, of which she became prioress. Her sanctity was attested by miracles, both during her life and after her death. Her immemorial worship was confirmed by Pius VIII. *R.M. Dominican Martyrology.* Papebroch, in *AA.SS.* From MS. by a contemporary nun. Pio, *Hist. Dom. Saints.* Mrs. Drane, *Catherine of Siena.* The important part taken by her family in the history of Pisa is told by Sismondi, *Italian Republics*, iv.

B. Clara (9), Sept. 10. Put to death in 1622, at Nagasaki, in Japan, with her husband, Domingo Xamada, or Yamanda, on the same day as BB. Spinola and Lucy Freitas.

SS. Clara (10) and **Magdalene**, MM. 17th century. Beheaded in Japan for the Christian faith, with their father and mother, Michael and Ursula, and a little brother. Honoured in the *Menology of Laherius*, but not by the authority of the Church. *AA.SS.*

B. Clara (11), Dec. 25. † 1648. B. Clara Bourrelière, or Clara of the Cross. O.S.D. A native of Dijon. When she was seven years old, the Child Jesus appeared to her with a heavy cross, and wanted her heart to plant the cross in, as He meant to make her a new Job. When very ill, she was very pious; when better, she became lukewarm in her love of God. The company of other young ladies distracted her. St. John the Evangelist appeared to her with a bandage on his eyes, because he had wept so much about her relapse. She became a nun in the monastery of St. Catherine of Siena, at Dijon. The devil afflicted her with frightful temptations against innocence, faith, etc. She had the gift of prophecy, and foretold the birth of Louis XIV. long before the queen had any expectation of becoming a mother. Lima, *Agiologio Dom.*

Ven. Clara (12) **of Jesus**, Jan. 26 (Trevor Hanmer, Lady Warner). 1636–1670. O.S.F. Baptized by the name of Trevor, after her godfather. Her father, Thomas Hanmer, held a good appointment at the court of Charles I.; her mother, Elizabeth Baker, was maid of honour to Queen Henrietta Maria. Both were of the Anglican Church. After their marriage, they lived at his country house, Hanmer, in Wales, and there Trevor was born. When Cromwell usurped the power, and persecuted the royalists and the Anglican Church, the Hanmers were obliged to emigrate. They lived for some time in a Roman Catholic family in Paris, where Mrs. Hanmer died. Thomas Hanmer then brought his daughter back to England, and married her, in 1659, to Sir John Warner, of Parham, in Suffolk, who, like themselves, was of the Anglican reform. Trevor had, however, imbibed Catholic ideas, and her brother, who had fled to Lisbon, had abjured the doctrines of the Reformation, and kept exhorting her to do the same. In 1664 Sir John Warner, and his wife Trevor, Lady Warner, became Roman Catholics, and from that time lived a pious and ascetic life, and resolved to become monk and nun as soon as they had set their affairs in order. This they did. He became a Jesuit; she joined the English Clares at Gravelines, and took the name of Clara

of Jesus. She died in the convent at the age of thirty-three, Jan. 26, 1670. She had a niece, Elizabeth Warner, a nun in the same convent, under the name of Marie Claire, who died in the odour of sanctity, Feb. 28, 1682. P. F. X. de Ram, *Hagiologie Nationale, Vies des Saints, etc., dans les Anciens Provinces Belges.*

St. Claridonia, CHELIDONIA.

Clarissa Mariscotti, ST. HYACINTH.

St. Clarissima, Jan. 15, M. in Greece, under Diocletian. Probably same as EPIPHANIA, July 12.

St. Claudia (1), Aug. 7 (also called PRISCILLA, RUFINA, SABINELLA). † 90. Of noble birth in Britain, she was sent thence as a hostage to Rome, with her Christian parents, in the reign of Claudius. There she married Aulus Pudens, a senator of birth equal to her own. They received St. Peter in their house, where he baptized Pudens. Claudia was the mother of SS. Novatus, Timothy, PRAXEDIS, and PUDENTIANA. After a long and virtuous life, she died at an estate of her husband's at Sabinum, in Umbria; her body was taken to Rome by her children, and laid in the tomb of their father Pudens. *AA.SS.* Wilson, *English Mart.* Broughton, *Eccl. Hist. of Brit.*

By another account her husband's name was Rufus Pudens, who, being a Christian, was sent away from Rome, and ordered to live in Britain. He there married a fair princess, named Claudia. After a time, Pudens was recalled to Rome; Claudia accompanied him, and took the name of RUFINA. They were in Rome when St. Paul was brought before Nero the second time, and they sent greetings to St. Timothy (2 Tim. iv. 21). The Pudens and Claudia of St. Paul are, however, not necessarily man and wife, as both names were common.

St. Claudia (2), Jan. 2, M. in Ethiopia or Jerusalem, with AURIGA and RUTILA. *AA.SS.* from *St. Jerome's Martyrology.*

St. Claudia (3), Jan. 2, M. *AA.SS.*

St. Claudia (4), March 20, M. Companion of ALEXANDRA (3). *R.M.*

St. Claudia (5), May 28, M. in Galatia. *AA.SS.*

St. Claudia (6), May 18, V. M. with ST. THECUSA.

St. Claudia (7), Dec. 14, V. M. at Rome. Her body is preserved in the church of the Twelve Apostles there. History unknown. Ferrarius.

St. Claudia (8), Jan. 12, Dec. 27. Mother of ST. EUGENIA. *AA.SS.*, Jan. 12, *Præter. P.B.*

St. Clementia (1), April 12, M. *AA.SS.*

St. Clementia (2), May 28, March 21. † 1176. Daughter of Adolphus, count of Hohenberg (Bucelinus says Homberg). Married Crafton, son of Meginhardt, count of Spanheim, and, with his consent, took the veil in the convent of Horres, at Treves; died in great reputation for sanctity. Her name is in several monastic martyrologies, but she is not canonized. Crafton became abbot of Spanheim. Bucelinus calls him "Venerable," and Clementia "Saint." *AA.SS., Præter.*, March 21.

St. Clementiana, Dec. 17. Formerly honoured at Carthage.

St. Cleomata, a companion of ST. URSULA.

St. Cleopatra (1), Oct. 19. † *c.* 319. In the persecution under Diocletian and Maximian, seven holy men were imprisoned in Egypt. St. Varus, a soldier of Maximian's army, ministered daily to their wants. One of them died, and Varus took his place, that he might be numbered with the martyrs. Maximian, hearing of it, had him beaten and tortured to death. A certain woman of Palestine, named Cleopatra, not daring openly to confess herself a Christian, went by night, with her son of twelve, and her servants, took away the body of Varus, embalmed it, and dug a grave under her bed, and buried him there. When the persecution ceased, and the Christians had peace, Cleopatra purposed to return to her own country. She went to the governor, and said, "My husband was a very distinguished soldier, and did good service in the wars, but he is dead, and lies here, and has never yet received the funeral honours due to him. Therefore I pray your